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GEORGE T. GUERNSEY, 70,

DIES AT ST. LOUIS HOME

DPS 87088

ST. LOUIS, (DPS, April 23) -- George T. Guernsey III, 70, one of the best-known and best-liked lay leaders of the Episcopal Church, died at his home in St. Louis County, here, on April 10.

Guernsey was first elected a deputy to the General Convention in 1967 and had been elected to every subsequent General Convention, including 1988. He was a member of Executive Council from 1970 until 1979 and had just returned to his home from a board meeting of The Episcopalian in New York when he died in his sleep of a heart attack.

At the time of his death, he was a trustee of two seminaries, Virginia Theological Seminary and the Episcopal Divinity School, of St. Augustine's College, Raleigh, N.C., and was on the board of The Episcopalian. Over the years, he had been a member and often the chair of many national Church groups -- the Evangelical Education Society, the Presiding Bishop's Fund for World Relief, United Thank Offering Committee, the Venture in Mission Committee of 200 and the Episcopal Church Foundation. He was general chairman of the 1964 General Convention, which was held in St. Louis.

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As a 50-year member of Christ Church Cathedral, here, he had served in many capacities on the Cathedral Chapter and as a lay reader and chalice bearer. In the Diocese, he has served several times on the Standing Committee and Diocesan Council. He often commented that he has "lasted through four bishops, five deans and five organists."

A big man -- and burdened by ill health in recent years -- he nevertheless always displayed an energy, forthrightness and insight that made him a valued colleague on committees and boards. He belied the image of a cold bank executive -- he was executive vice-president and then president of the Commerce Bank of St. Louis for 33 years -- by his passionate defense of society's victims and a vigorous advocacy of corporate activism at a time when the latter was not an accepted church tactic.

His energy extended into his work and community life, too. After the Commerce Bank was sold in 1981, he was retained as a consultant in the new firm and continued to serve clients until his death. He was for 20 years chairman of a public housing corporation in St. Louis and chaired the Urban League there in the mid-1980's.

Guernsey was a native of Kansas and a graduate of both the University of Kansas and the University of Wisconsin.

The burial office was read in Christ Church Cathedral on April 14 by the Rt. Rev. William A. Jones and the Very Rev. J. C. Michael Allen. The Rev. Dabney Carr of Virginia Theological Seminary gave the homily.

Guernsey is survived by his widow, Margaret Allen Marquis, two sons, George T. Guernsey IV of Chicago and the Rev. John A. Guernsey of Woodbridge, Va., and two grandsons.

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UNDERSTANDING SOUGHT IN

CENTRAL AMERICA FORUM

by Barbara Ogilby, Editor
Mountain Echo

DPS 87089

BURLINGTON, Vt. (DPS, April 23) -- "Central America: A Time for Understanding" was the theme of a conference held at the Diocese of Vermont's Bishop Booth Conference Center April 5-7.

A diverse group of people from around the state gathered to hear and discuss all sides of the controversial issues in Central America. The conference was jointly sponsored by the Hispanic Office of the Episcopal Church and the Bishop Booth Conference Center Committee, and organized and convened by Dean Bruce Jacobson of St. Paul's Cathedral here.

In his opening remarks, the Rev. Herbert Arrunategui, Hispanic Ministries officer for the national Church, said that the conference was not just to talk about issues but to consider how what's happening in Central America affects all our lives. "We hope you will leave this place not with answers to the problems of Central America but a better understanding of the issues," he said.

The first of a series of speakers, Dr. Joseph Kroger, chairman of the Department of Religious Studies at St. Michael's College in Winooski, Vt., argued that God takes the side of the oppressed and exploited members of society. Drawing on his experiences as a teacher of liberation theology and a traveler in El Salvador and Honduras, Kroger stated his belief that much of the struggle for justice by the poor in Central America is not due to the influence of communism but what he called "the activation of a dangerous and liberating memory": the biblical record of God's decisive acts in the world, shown most vividly in the liberating message of Jesus Christ.

Dr. Susan Kaufman-Purcell, Director of the Latin American Program at the Council on Foreign Affairs in New York City, presented the view that it is in the best interests of the United States government to work for the establishment of democratic governments in Central America. Stating she believes that most countries in the area -- except for Nicaragua -- have "the most democratic regimes in history," Kaufman-Purcell argued that a complete United States pullout from the region would mean the "entrenchment of communism on the mainland."

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Dr. Guillermo Cochez, Vice-President of the Christian Democratic Party and Congressman from the National Assembly of Panama, called the promotion of democratization in Central America the only way "to achieve peace and undertake tasks of development on a sustained basis." He urged the United States to stop supporting military governments on both the Right (such as his own country, whose military regime, according to a recent article in U.S. News & World Report, may have been a channel for the remittance of "Irangate" money and arms to the Contra rebels in Nicaragua) and the Left (the Sandinistas in Nicaragua). "We do not want you to solve our problems," Cochez said. "What we hope is that you will be faithful to your commitment to human rights and democracy. Solidarity should begin with those closest to you. We are part of the same continent, and we should share your destiny."

Arrunategui outlined the history of stands taken by different bodies of the national Church on Central American issues, including resolutions advocating negotiated solutions to regional conflicts and a nondiscriminatory immigration policy and opposing economic and military aid to the Contras.

Skinner Chavez-Melo, president of the Spanish Hymnal Committee of the Episcopal Church, taught the group part of his Misa Zochipilli, the only Spanish mass based on the Book of Common Prayer, and also introduced some the hymns that are included in Albricias (Good News) a book of 38 Spanish hymns that will be included in the final version of the new hymnal. (Both Albricias and the Misa Zochipilli are available from the National Hispanic Office at the Episcopal Church Center, 815 Second Avenue, NY 10017.)

In a panel discussion on the last day of the conference, James Welch, Editor of the Burlington Free Press, shared impressions gleaned from a recent tour in Honduras, El Salvador and Nicaragua. The Rev. Andrew Osmun, Rector of St. Luke's Church in Chester, Vt., who has visited Honduras in the capacity of board member of the South American Missionary Society, urged conference participants to look beyond the competing ideologies of democracy, communism and pragmatism and ask, "What is the ideology of Jesus Christ?" This question was also raised by Melrose Huff, coordinator of the Interreligious Task Force on Central America in Burlington, who described how people at the Presbyterian

Church she attends said they had been "converted" by a family of Central American refugees who sought sanctuary at the church. "It is important to try to communicate on an affective level why we care so much about these people," Huff said. "For us this is not a political issue -- it's an issue of the heart."

In the closing Eucharist, Arrunategui preached on St. Paul's admonition to the Galatians: "You were called to freedom...be servants of one another." "The Christian context of freedom...is not I but the other: the other with a large O and the other with a small o," Arrunategui said. "Over the globe, social, economic, political oppression makes it hard to live humanly, a life in union with God...Millions ask for justice: what is due to them as human persons. And while we theologians must debate about how precisely you relate the search for justice to the mission of the Church, no Christian dare say that the Church can stand apart from the effort to free the human person for human living."

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ANN SMITH ATTENDS W.C.C.

WOMEN'S DECADE MEETING

DPS 87090

CARTIGNY, Switzerland (DPS, April 23) -- Ann Smith, coordinator of Womens' Ministries at the Episcopal Church Center, represented the National Council of Churches when eight of the World Council of Churches' regional representatives working on women's concerns met here April 8-12 to discuss "The Ecumenical Decade -- Churches in Solidarity with Women."

The meeting was the first for regional officers with Anna Karin Hammar, executive secretary of the sub-unit on Women in Church and Society, and its purpose was to provide information, develop consensus, and decide on collaborative actions to implement ways of working together with women on all levels: international, regional, national and local.

The Ecumenical Decade will begin at Easter 1988 and conclude with Easter 1998. The recommendations from the Central Committee of the World Council of Churches are: "That...the focus of the Decade be on the situation of women in the churches as well as the churches' participation in improving the conditions of women in society."

Plans call for the celebrations to begin with women throughout the world bringing food to their churches next Easter, participating in the worship service and helping prepare a communal feast for the congregation. The remaining food would be shared by the community. A poster representing the Decade's theme will be developed by the W.C.C. The model will be sent to the regions for printing and distribution. An ecumenical liturgy by women will also be provided by the W.C.C..

According to those at the meeting, the most critical action needed to improve the status of women is to empower women by providing access to information and resources. Existing networks by and for women need to be strengthened and new networks created. Training to develop new networks for women and men is a top priority.

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The first step toward this will be a women's newsletter for distribution to the regions, which will be expected to incorporate the news into existing church publications and newsletters and reproduce it in simple and inexpensive form for distribution at the grassroots level.

The second planned action is the development of a program of "Women in Solidarity with Women Exchanges" on local, regional and international levels. Among its aims is the exchange of practical solutions; "share together our vision and transform our hopes into political strategies;" breaking through barriers of class, language, race, age, etc.; mobilization for action; planning "by women, not for the women;" and solidarity.

Participants spoke of forming "a bond of trust, cooperation, hope, shared vision and a commitment for collaborative action," saying that even the interpreters "felt they were part of the process."

In addition to Smith and Hammar, participants were: Fernanda Comba, Ecumenical Forum of European Christian Women; Diane Cummins, Caribbean Conference of Churches; Beatrice Ferrari, Consejo Latinoamericano de Iglesias; Mizuho Matsuda, Christian Conference of Asia; Bagha el-Raheb, Middle East Council of Churches; and Odette Sakindi, All Africa Conference of Churches. During the course of the meeting, they also met with the General Secretaries of the World Council of Churches and Regional Ecumenical Conferences.

The nine women emerged from the meeting with a statement of their belief that "with a commitment from the Church to be in solidarity with women and the inclusion of women worldwide, we can overcome the barriers to reaching our full potential as women and men."

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CLOAK OF SILENCE

STILL VEILS WAITE

DPS 87091

(EDITORS: Terry Waite, Anglican Affairs aide to the Archbishop of Canterbury, disappeared Jan. 20 while making a Christmas season visit to hostages in Lebanon. Although a number of unconfirmed reports have emerged since then, neither the Church Center nor Lambeth Palace have been able to get any word of his whereabouts in the ensuing 90 days. We know that many dioceses, congregations and other groups are praying for Terry as well as for the prisoners of conscience who are his apostolate. The following piece is offered in the hope that it will increase understanding and awareness of his mission and help maintain a level of awareness about his disappearance. It is based on articles that appeared in the Daily News (New York) and People magazine.)

NEW YORK (DPS, April 23) -- Take one towering troubleshooter. Add danger. Throw in courage, a drop of grandstanding and a huge dollop of integrity. Put in a hot spot and let rise.

The result, according to some observers, is Terry Waite, the bewhiskered personal aide of Archbishop of Canterbury Robert Runcie. What is missing from that description is Waite's tremendous patience and the abiding sense of human interest that drives him to seek the good in anyone he meets; the factors that complete the baggage of the Anglican Communion's most visible mediator, now a captive himself.

How does a civilian, the son of a village cop from England, rise to take center stage in the drama played with the lives of the hostages in Lebanon? How does one so obscure attract enormous publicity? And earn a reputation as a folk hero and become known as -- "the Anglican Henry Kissenger?"

Before his disappearance recently on his fifth trip to Lebanon, Waite had won freedom for eight hostages from Libya, Iran and Lebanon since taking on that role in 1980.

He has had to go head-to-head with such notoriously recalcitrant leaders as Libya's Moammar Khadafy and Iran's Ayatollah Ruhollah Khomeini. But Waite wrested from them a winning reputation for his knack in carrying out successful, low-key, behind-the-scenes troubleshooting, free of any ideology except a commitment to finding common ground in human need.

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Waite grew up in the northwestern English village of Styal, with his father, Thomas, often admonishing him, "If you start something, see it through to the finish." Driven by wanderlust, he left school at 16, without any idea of what he wanted to do. The 6-foot-7-inch, 250-pounder decided he was not cut out for a desk job and joined the Grenadier Guards to see the world. But after a year, he was forced to resign because of an allergy to the khaki dye in military uniforms.

Waite decided to live his life "as a vocation and not just do a job," and joined the Church Army, an Anglican organization dedicated to serving the Church in teaching, administrative and service roles. His career has mostly been in church affairs. "He has no political point of view what so ever," an associate said.

Waite studied theology and became an adviser to the Anglican bishop of Bristol. In 1968, he became adviser to the archbishop of Uganda. There, he and his wife, Frances, who have three daughters and a son, were held at gunpoint for hours during a mass expulsion of foreigners after Idi Amin's takeover.

He served in Rome as adviser to the Vatican on African missionary activities from 1972-79. He developed an appreciation for the religious part of political fights, whether in Lebanon, Libya or Iran. In his December 1984 meeting with Khadafy in the Bedouin's richly carpeted tent within his barracks in Tripoli, Waite debated the effect of Greek philosophy on Islam and Christianity.

Waite once confided to a reporter that the one city he truly feared was Beirut. But Waite, 47, penned a note requesting no ransom be paid if he, too, were kidnapped. He then packed his bulletproof vest and copies of two of his favorite books, "The Diary of Samuel Pepys" and "Rupert Bear's Birthday Party," and went off to the world capital of anarchy to fulfill a promise he had made to spend part of the Christmas season with the hostages and their captors -- the people, unknown to most of westerners, who have dominated his life for years.

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Eds. Note: A photo of Terry Waite is enclosed in this mailing.

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DEPUTIES' PRESIDENT

TAKES CLEAR STAND

by the Rev. Bob Libby
Diocese of Florida

DPS 87092

ORANGE, Fla. (DPS, April 16) -- "Someone recently suggested to me that the General Convention looks like the Democratic National Convention -- a collection of pressure groups all demanding a slice of the pie, with no one thinking of the whole church," so stated the President of the House of Deputies of the General Convention of the Episcopal Church at a clergy luncheon here.

The Very Rev. David Collins was in the Diocese of Florida for Lenten preaching and missions at St. John's Cathedral, Jacksonville, and then at Good Samaritan, Orange Park.

Collins said that he hopes that the 1988 meeting of the triennial General Convention will address fewer issues with greater care. "In 1985, over 400 resolutions were presented in eight days. That's just too much."

Approximately 35 clergy and spouses heard him comment in three areas: renewal, the shape of Bishop Browning's administration and issues before the 1988 General Convention.

"The renewal movement is not dead, it hasn't even peaked...at least not in the third world.

"Over half of the Anglican bishops coming to the World Lambeth Conference of Bishops next year are deeply involved in the renewal. Most are not from the West. Church growth in the West (England, Canada and the U.S.) is flat -- it's mostly a reshuffling of sheep. In Asia, Africa and South America, Christianity is experiencing rapid growth and renewal. There are more Episcopalians in Uganda than in the United States." (Uganda has a population of 11 million.)

"The key issue to be decided in world mission is: is the Church compelled by the biblical commission to evangelize or are we simply to dialogue with other world religions?

"Evangelism and renewal is not a matter of General Motors-style corporate planning but the work of the Holy Spirit. We can only do the Lord's work when we use his plan, his methods and his timing. The real base of power in the Church is the Holy Spirit and prayer.

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"When Bishop Browning was elected Presiding Bishop, he promised to spend a year listening. He has faithfully kept that promise. I don't think he realized just how many voices there are in the Episcopal Church.

"Regarding the programs of the national Church under Browning, I don't expect any bold new moves without bold new dollars. We have to have better stewardship before new programs are developed.

"No one section of the Church dominates the leadership. The six top officers come from six different provinces. Browning is thought of as a liberal. I am a conservative charismatic.

"It's a little early to tell what will dominate the headlines from General Convention.

"One thing is clear to me. The media can't deal with the many-paragraphed, balanced and sometimes ambiguous resolutions which usually come out of General Convention. The media wants four-word sharp headlines.

"Some believe we need a new official Christian Education Series. Also, a hymnal is being produced in Spanish.

"There has been a lot of discussion on non-sexist lectionaries and liturgy. I see support for non-sexist language which refers to us, but very little support for references to the Diety. People are willing to accept 'for us and our salvation' rather than 'for us ~~men~~ and our salvation.' They are not willing to change the Trinity to 'Parent, Child and Holy Spirit.'

"The Health and Human Affairs Commission has been asked to study human sexuality, and I suspect that this will draw the most media attention."

The remainder of the dialogue was spent discussing the recent study document which came from the Diocese of Newark suggesting that the Church accept and/or bless certain sexual relationships outside of marriage.

Collins remarked, "To bless such a relationship is certainly not the position of the Episcopal Church, and I even doubt that it represents the people of Newark."

He liked the recent statement made by the Archbishop of Canterbury, after visiting an AIDS hospice, in which Dr. Runcie said that the Church must extend love and concern for human sufferings at the same time it upholds traditional Christian moral teaching, which is the true source of human well being and happiness.

"The bottom line in this whole area is the issue of biblical authority. I am uncomfortable with the apparent tendency of some in the Episcopal Church to flirt with the abandonment of biblical authority."

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